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Book of a Thousand Words

REV. J. M. C. T. W.

14814
University of California.

GIFT OF

Pres. John Belmonte
April 1881.

719

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John of B. Pontano

Australian Series of Oriental Text Books.

No. 2.

TSIEN

千

Tsz'

字

WEN.

文

THE
Book of a Thousand Words,

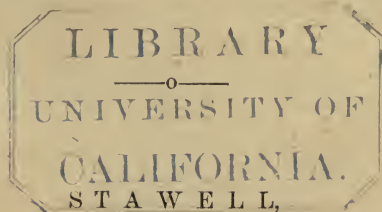
TRANSLATED, ANNOTATED and ARRANGED

*So as to indicate the Radical Number and Pronunciation (in
Mandarin and Cantonese) of each character in the Text,*

BY THE

REV. W. MATTHEW,

PASTOR OF ST. MARK'S PRESBYTERIAN CHURCH STAWELL AND
FORMERLY SUPERINTENDENT OF CHINESE MISSIONS, VICTORIA.



THOMAS STUBBS, PRINTER, MAIN STREET, STAWELL.

1880.

1718

To

PROFESSOR BLACKIE,

UNIVERSITY OF EDINBURGH,

WHOSE VARIED ATTAINMENTS AS A SCHOLAR, AND STIMULATING
INFLUENCE AS A TEACHER ARE SO WIDELY RECOGNISED AND
APPRECIATED, THIS LITTLE VOLUME IS RESPECTFULLY DEDICATED
BY

THE AUTHOR.

ST. MARK'S MANSE, STAWELL,
JANUARY, 13TH, 1880.



P R E F A C E.

The authorship of the *Tsien Tsz' Wen*, or BOOK OF A THOUSAND WORDS is usually assigned to Chu Hing Sz', an official of considerable literary ability, who flourished in the sixth century of our era. A halo of romance is thrown around its origin by the current account of the circumstances under which it was compiled. It is said that an eminent calligraphist—Wang Hi Chi—to whose skill we are supposed by some to be indebted for the present *kyai shu* or square character, submitted to the emperor, as specimens of his penmanship, a thousand different characters, each written on a separate slip of paper. The emperor, it is alleged, handed these over to Chu Hing Sz', instructing him to arrange them intelligibly in a series of rhymed stanzas. The courtier succeeded in doing so in a single night, the result being the book known as the *Tsien Tsz' Wen*; but so great was the strain of this literary feat on his mental and physical energies that the hair of his head and beard, we are told, turned white before morning.

In these metrical sentences are doubtless embodied many phrases quoted from the earlier literature of China, and which, in their present isolated position, can with difficulty be satisfactorily explained. In fact, in the case of the Corean and several of the Japanese versions, no attempt is made to give a connected sense to the stanzas, the translators giving simply the corresponding meaning of each character separately.

A portion of the *Tsien Tsz' Wen* is of daily and extensive use among the Chinese in their gambling transactions. On the tickets issued by the lottery establishments to their patrons are inscribed the first eighty characters of the book.

The Author is hopeful that the present number of the "Australian Series of Oriental Text Books" will, like its predecessor,—the 'TA HYOH—prove serviceable to those Colonists and others who may be desirous of acquainting themselves to some extent with the ancient and interesting literature of Eastern Asia, or of qualifying themselves for intelligent and profitable intercourse with their commercial neighbors in China and Japan.

W. M.

EXPLANATORY NOTICE.

In the translation that follows, the words printed in italics have no corresponding characters in the text, but merely assist in expressing more clearly the meaning of the original.

The two words standing at the right of each character indicate its pronunciation : the upper word showing the Mandarin and the lower the Cantonese sound. In Romanising the pronunciation, the following sounds have been adopted :—

<i>a</i>	as in	<i>man, far.</i>
<i>e</i>	„	<i>pen.</i>
<i>i</i>	„	<i>pique, pin.</i>
<i>û</i>	„	<i>put, bull.</i>
<i>ü</i>	„	German <i>ü</i>
<i>ei</i> }	„	the corresponding diphthongs in German.
<i>ai</i> }		
<i>au</i>	„	{ German <i>au</i> ; or as <i>ow</i> , in the English <i>cow</i> , <i>how.</i>
<i>ie</i>	„	<i>piece, field.</i>
<i>u</i>	„	as <i>u</i> in <i>run, fun.</i>

The aspirate is indicated by an apostrophe, as *p'ien*, pronounced *p-hien*, the *p* retaining its sound, followed by a breathing, like *ph* in *up-hill* ; *ch'ang*, pronounced *ch-hang*, like *ch-h* in *church-hill*.

R' indicates in the Mandarin dialect a peculiar sound, sometimes transcribed *orl, ulh* ; in Cantonese it is pronounced *ngi*, or *i*.

The apostrophe in *sz', tsz'* denotes a suppressed or modified sound of *i*.

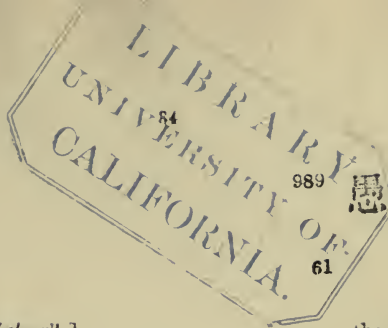
J is pronounced as in French.

The tones are indicated thus :—

1. The ascending tone by an accent to the right, thus, *shàu.*
2. The descending tone by an accent to the left, thus, *fáu.*
3. The abrupt tone by the letter *h* at the end of the word, thus, *fah.*

The even tone has no distinguishing mark.

Of the two numbers placed on the left of each character the upper indicates the position of the latter in the order of the text from 1 to 1000. The lower is the number of the Radical, under which the character is to be found in the Chinese Lexicon. There are 214 of these Radicals or Key-characters in the Imperial Dictionary of Khang Hi, and the arrangement of this standard authority is generally adopted.



995 助 *tsu*

19 *chò*

[*tsu che signifies "helpar"]*

996 者 *chò*

125 *chò or chò-a*

auxiliaries :—

997 焉 *yen*

85 *ien*

[*These are used*

998 哉 *tsai*

30 *tsoi*

as interrogative,

999 乎 *hu*

4 *hu*

interjectional and

1000 也 *yè*

5 *gè*

terminal expletives.]

989 愚 *yu*

61 *ü or ngü*

the stupid,

910 蒙 *mung*

140 *mung*

the illiterate,

991 等 *tung*

118 *tung*

and all that class,

992 謂 *ts'yué*

149 *ts'yu*

may ridicule you ;

993 謂 *wei*

149 *wei*

we call

994 語 *yü*

149 *ü or ngü*

the following words

985 瞻 *chen*

100 *chien*

as you look respectfully

984 眺 *tyáu*

109 *tyú*

and glance around;

985 孤 *"*

30 *ku*

[*ku ku is one phrase.*]

986 陋 *laú*

170 *laú*

act thus, although the vulgar,

987 寡 *kwà*

40 *kwà*

those of limited

988 聞 *mun*

128 *mun*

information,

977 束 *shuk*

75 *ch'ák*

girt about

978 帶 *tai*

50 *tai*

with your sash

979 矜 *king*

110 *king*

reverently

980 莊 *chwang*

140 *chong*

and decorously,

981 徘徊 *p'ei*

60 *p'ui*

[*p'ei hui is one phrase.*]

982 徊 *hwei*

60 *ui*

walking with hesitancy,

971 引 *yìn*

57 *yùn*

and extend

972 領 *lǐng*

181 *lǐng*

the neck.

973 俯 *fǔ*

9 *fǔ*

as you incline

974 仰 *yǎng*

9 *yǎng*

and raise the head,

975 廊 *láng*

53 *láng*

when within the precincts

976 廟 *miào*

53 *miào*

of a temple,

983 永 *yǒng*

85 *wǒng*

will be perpetual,

966 綏 *suí*

120 *sui*

peace

967 吉 *jí*

30 *kut*

and prosperity

968 勛 *shyán*

19 *shyú*

will crown his efforts,

969 矩 *kū*

111 *kū*

measure

970 步 *pù*

77 *pù*

your steps,

959 環 *huan*

95 wan

and the return of the time,

960 照 *ohyau*

86 *chyâ*

when she shines again;

961 指 *chî*

64 *chî*

referring to

962 薪 *sin*

140 *sun*

the saying about fire-wood,

963 修 *syu*

9 *sen*

if one cultivate morality,

964 祐 *kô*

113 *kô*

his happiness

958 璿 *syuen*

96 *sîn*

[syuen kî is one phrase.]

954 璣 *kî*

96 *kî*

and the armillary sphere,

955 懸 *hyuen*

61 *ên*

suspended

956 斡 *ât*

68 *out*

and revolving, shows

957 晦 *hweî*

72 *fuî*

the obscuration

958 魄 *peh*

194 *pah*

of the moon's disc,

947 每 *mei*

80 *mei*

each

948 催 *ts'ui*

9 *ts'ui*

in urgent haste;

949 曦 *hi*

72 *hi*

so with the sun-shine

950 暉 *hwei*

72 *fai*

in its effulgence,

951 朗 *làng*

74 *lòng*

brightly

952 曜 *yaü*

72 *yaü*

shining;

941 工 *k'ung*

48 *k'ung*

they practised

942 矚 *p'in*

181 *p'un*

the art of smiling,

943 妍 *yen*

88 *ten*

so as to fascinate

944 笑 *syau*

113 *syü*

with their laugh;

945 年 *nien*

51 *nien*

the years speed on

946 矢 *shí*

111 *chí*

like arrows,

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935 佳 *kya*

9 *kai*

excellent

936 妙 *myau*

88 *myé*

and admirable ;

937 毛 *mau*

82 *mau*

Mau

938 施 *shi*

70 *shi*

and Shi

939 淑 *shnh*

85 *shuk*

were graceful

940 姿 *tsz'*

83 *tsz'*

in appearance ;

929 釋 *shih*

165 *shih*

in unravelling

920 紛 *fun*

120 *fun*

the confusion,

931 利 *li*

18 *li*

and ameliorating

932 俗 *sub*

9 *tsuk*

the rudeness of their times ;

933 立 *ping*

117 *ping*

these eight together

934 皆 *tyai*

106 *kyai*

were all

923 倫 *lun**lun**Lun*924 紙 *chí*120 *chí**for paper-making.*925 鈞 *kyūn*167 *kyūn**Kyun*926 巧 *k'ya à*43 *hau**as a mechanic,*927 任 *jín*9 *yum**Jin*928 鈞 *tyā*137 *tyā**as an angler;*917 秘 *k'í*46 *k'ái**K'í*918 琴 *k'in*96 *k'um**for lute-playing,*919 阮 *yüen*170 *ün**Yuen*920 嘯 *syáu*30 *syü**for lute-playing,*921 恬 *t'ien*61 *t'ien**Tien*922 筆 *píh*118 *put**for pen-making.*

911 叛 *puán*

29 *pán*

rebels,

912 亡 *wang*

8 *wang*

and absconders;

913 布 *pu'*

50 *pu'*

Pu was famous

914 射 *shé*

41 *shé* or *shé-er*

for archery,

915 遼 *lyau*

162 *lyu*

Lyan

916 丸 *huan*

8 *huan*

for tossing balls,

905 誅 *chu*

149 *chü*

we punish,

906 斬 *chân*

69 *chân*

by putting to death,

907 賊 *ts'ih*

154 *ts'ah*

highwaymen

908 盜 *tau*

108 *tau*

and robbers;

909 捕 *pú*

64 *pú*

we seize

910 獲 *huoh*

94 *woh*

and apprehend

899 犢 *tuh*

93 *tuh*

calves,

900 特 *teh*

94 *tuk*

and bullocks,

901 駭 *hyai*

187 *hai*

when startled,

902 躍 *yoh*

157 *yuk*

jump,

903 超 *ch'au*

153 *ch'yu*

leap,

904 驤 *syang*

187 *syang*

and gallop off;

893 執 *chiñ*

32 *chup*

when we grasp

894 熱 *jeñ*

86 *iet* or *ghiet*

anything hot,

895 願 *yden*

181 *den* or *gden*

we wish for

896 涼 *lyang*

15 *lung*

coolness ;

897 驢 *lv*

187 *lv*

asses,

898 騾 *lo*

187 *lo*

mules,

887 審 *shên*

141 *shuèn*

judge carefully as to

888 詳 *ti'yang*

149 *ts'yang*

the details of your statements ;

889 骸 *hai*

188 *hai*

when the limbs

890 垢 *kuè*

32 *kuè*

are dirty,

891 想 *syàng*

61 *syung*

we wish

892 浴 *yuh*

85 *yuh*

to bathe them ;

891 賤 *tsien*

91 *tsien*

in written communications

892 牒 *tiè*

91 *tièp*

and correspondence,

893 簡 *kiàn*

118 *kàn*

condense

894 要 *yau*

146 *yau*

the essential ideas ;

895 顧 *kù*

181 *kù*

in looking one in the face,

896 答 *tah*

118 *tap*

when giving him a reply.

375 再 *tsai*

13 *tsai*

and repeatedly

876 拜 *paí*

64 *paí*

prostrating themselves

877 悚 *sùng*

61 *sùng*

with agitation,

878 懼 *kü'*

61 *kü'*

fear,

879 恐 *k'àng*

61 *kùng or hùng*

awe,

880 惶 *hwang*

61 *wong*

and trembling ;

359 祭 *tsai*

113 *tseí*

offer

870 祀 *tsí'*

113 *tsz'í*

sacrifices to their ancestors,

871 蒸 *ching*

140 *ching*

both the Ching

872 嘗 *chang*

30 *shyung*

and Chang sacrifices,

873 稽 *k'í*

115 *k'ai*

knocking

874 顙 *sàng*

181 *sàng*

the forehead on the ground,

863 且 ts'yǎ

1 oh'ǎ

and

864 康 kang

53 hong

happy;

865 嫡 tik

53 tik

the principal wife's

866 後 hau

60 hau

descendants,

867 嗣 ts'ǎ'

80 tsǎ'

in continuous

868 續 suh

120 tsǎh

succession,

867 嬌 kyāh

111 kyǎ

pledging the guests by waving

868 手 shāh

64 shāh

the uplifed arm,

869 頓 tǎn

181 tǎn

and beating time to the music

870 足 tsuh

157 ts'ǎh

with the feet,

871 悅 yueh

61 6t

being pleased,

872 豫 yú

162 ǎ'

delighted,

851 酒 *tsyà*

164 *tsaù*

drinking

852 讌 *yén*

149 *ién*

and conversation,

853 接 *tsieh*

64 *tsiep*

taking

854 杯 *pei*

75 *pui*

the cup

855 舉 *kü'*

134 *kü'*

and raising

856 觴 *shang*

148 *shyung*

the goblet ;

845 藍 *lan*

140 *lam*

on blue

846 筭 *syàn*

118 *sàn*

bamboo mats

847 象 *tsyang*

152 *tsyung*

and ivory

848 牀 *ch'wang*

53 *ch'ong*

couches ;

849 絃 *hién*

120 *hién*

amid music

850 歌 *ko*

76 *ko*

and singing,

839 煒 *wei*

86 *wei*

brilliant

840 煌 *kwang*

83 *wong*

and luminous ;

841 晝 *chau*

72 *chau*

in the day-time

842 眠 *mien*

109 *mien*

reposing,

843 夕 *tsih*

85 *tsik*

and in the night-time

844 寐 *mi*

40 *mi*

sleeping,

833 繞 *liow*

120 *en*

with their silken

834 扇 *chen*

63 *shien*

fans,

835 圓 *yuen*

31 *ün*

round

836 潔 *kieh*

85 *kiet*

and neat,

837 銀 *yin*

167 *gun*

beside the silver-like

838 燭 *chuh*

86 *chuh*

candle,

827 績 *tsih*

120 *tsik*

the spinning

828 紡 *fàng*

120 *fòng*

and weaving;

829 侍 *shí*

9 *shí*

they attend to

830 巾 *kin*

50 *kun*

the family garments,

831 帷 *wei*

50 *wei*

in the curtained

832 房 *fang*

63 *fong*

chamber,

821 老 *lao*

125 *lao*

between old

822 少 *shyau*

42 *shyu*

and young generally,

823 異 *í*

102 *í*

discriminate

824 糧 *lyang*

119 *lyung*

in serving provisions;

825 妾 *ts'ieh*

38 *ts'iep*

the concubines

826 御 *yü*

60 *a' or ngu'*

superintend

815 糟 *tsau*

119 *tsau*

even dregs

816 糠 *kang*

119 *hong*

and husks;

817 親 *ts'in*

147 *ts'un*

between relatives

818 戚 *ts'ik*

62 *ts'ik*

connections,

819 故 *kü*

66 *kü*

[*ku kyu together signify old*]

820 舊 *kiu*

134 *kai*

and old friends,

809 飽 *pat*

184 *pat*

if surfeited

810 飢 *a'*

184 *yu'*

one will loathe

811 烹 *p'ung*

86 *p'ung*

the well cooked flesh

812 宰 *tsai*

40 *tsai*

of a butchered animal,

813 飢 *ki*

184 *ki*

but if famished,

814 厭 *yén*

27 *ién*

he will be satisfied with

803 餐 *ts'an*

184 *ts'an*

when eating

804 飯 *fán*

184 *fán*

a meal,

805 適 *shih*

162 *shih*

merely satisfy

806 口 *k'au*

80 *hau*

the appetite

807 充 *ch'ung*

10 *ch'ung*

and fill

808 腸 *ch'ang*

130 *ch'ung*

the stomach ;

797 耳 *shuh*

44 *shuh*

for one may apply

798 耳 *'r'*

128 *i or ng?*

the ear

799 垣 *hwan*

32 *án*

to partitions

800 牆 *ts'yang*

82 *ts'gong*

and walls ;

801 具 *ku'*

12 *ku'*

in the case of prepared

802 膳 *shén*

130 *shén*

food,

815 糟 *tsau*

119 *tsau*

even dregs

816 糠 *kang*

119 *heng*

and husks;

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147 *ts'un*

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128 *i* or *ngi*

the ear

799 垣 *hwan*

32 *un*

to partitions

800 牆 *ts'uang*

32 *ts'yong*

and walls ;

801 具 *k'ü'*

12 *kü'*

in the case of prepared

802 膳 *shén*

130 *shén*

food,

791 囊 nang

145 nong

was his book-bag

792 箱 syang

118 syung

and book-box ;

793 易 '

72 ' i

even in simple

794 輜 yu

159 yau

and trivial remarks,

795 攸 yu

66 yau

there is that which

796 畏 wei

102 wot

is to be feared ;

785 耽 tan

128 tam

they indulged their passionate fondness

786 讀 tuh

149 tük

for reading, like

787 翫 wán

124 ún

Wang Ch'áng, who studied

788 市 shì

50 shì

at the market book-stalls,

789 寓 yú

40 ü' or ngü'

to borrow a metaphor,

790 目 muh

100 māk

his eye

779 獨 *tuh*

94 *tuh*

in its lonely

780 運 *yú/n*

162 *wún*

wanderings

781 凌 *ling*

15 *ling*

soaring,

782 摩 *mo*

64 *mo*

touches

783 絳 *kyáng*

120 *kóng*

the dark red

784 霄 *syau*

178 *syu*

firmament;

773 落 *loh*

140 *loh*

and its falling

774 葉 *yeh*

140 *tep*

leaf

775 飄 *p'you*

182 *p'yu*

is borne fluttering

776 颿 *yau*

182 *yu*

and floating in the wind,

777 遊 *yu*

162 *yau*

to where the rambling

778 鷗 *kwan*

196 *kwan*

wood-cock,

767 早 *tsau*

72 *tsau*

early

768 彫 *tyau*

59 *tyau*

fades away ;

769 陳 *chin*

170 *ch'un*

and its old

770 根 *kun*

75 *kun*

roots

771 委 *wei*

88 *wei*

are thrown away

772 翳 *i*

124 *i*

and decay ;

761 枇 *p'i*

75 *p'i*

the comb-

762 杷 *p'a*

75 *p'a*

and-rake plant

763 晚 *wan*

72 *wan*

is late

764 翠 *ts'ui*

124 *ts'ui*

in becoming green ;

765 梧 *u*

75 *'ng*

while the dryandra

766 桐 *t'ung*

75 *t'ung*

cordifolia

755 的 *tih*

106 *tik*

conspicuously

756 歷 *lih*

77 *lik*

extend;

757 園 *yuən*

31 *ün*

and in the gardens

758 莽 *màng*

140 *mòng*

the weeds

759 抽 *ch'au*

64 *ch'au*

are eradicated

760 條 *tyau*

75 *tyu*

one by one;

749 感 *ts'ih*

61 *ts'ik*

so that sadness

750 謝 *syé*

149 *tsé* or *ché-a*

withdrew,

751 歡 *hwan*

76 *fün*

and gladness

752 招 *chau*

64 *chyu*

was hailed instead;

753 渠 *k'ü*

140 *k'ü*

along the water-courses

754 荷 *ho*

140 *ho*

the lotus flowers

743 逍 *syau*

162 *syu*

by sauntering

744 遙 *yaü*

162 *yu*

and rambling about,

745 欣 *yin*

76 *yun*

and by merry

746 奏 *tsau*

37 *tsau*

songs,

747 累 *lue*

120 *lue*

causing embarrassing thoughts

748 遣 *k'ien*

162 *k'ien*

to be expelled;

737 求 *ky'u*

85 *k'au*

inquiring into

738 古 *kü*

30 *kü*

the records of the ancients,

739 尋 *ts'in*

41 *ts'am*

and investigating

740 論 *lün*

149 *lün*

their discourses,

741 散 *sán*

66 *sán*

thus dissipating

742 慮 *ly'*

61 *lu'*

anxious thoughts;

731 閒 *hien*

169 *han*

enjoyed the leisure

732 處 *ch'ü*

141 *ch'ü*

of the place,

733 沉 *ch'in*

85 *ch'um*

sunk

734 默 *mek*

203 *mak*

in meditation ;

735 寂 *tsik*

40 *tsik*

in quiet

736 寥 *lyau*

40 *lyu*

and solitude,

725 解 *kyai*

148 *kaï*

divested themselves

726 組 *tsò*

120 *tsò*

of their official badges,

727 誰 *shwui*

149 *shui*

who

728 逼 *pik*

162 *pik*

compelled them ?

729 索 *soh*

120 *soh*

and, in a retired

730 居 *kü*

44 *ke*

residence,

719 幸 *híng*

51 *húng*

will fortunately

720 卽 *tsih*

26 *tsih*

then receive you;

721 兩 *lyàng*

1 *lyòng*

both

722 疏 *shu*

157 *shu*

the Shu's

723 見 *kién*

147 *kién*

seeing through

724 機 *ki*

75 *ki*

the motives of men,

715 殆 *t'ai*

78 *t'oi*

when you are near to

714 辱 *juh*

161 *yák*

shame

715 近 *kín*

162 *kún*

and approaching

716 耻 *ch'i*

61 *ch'í*

disgrace,

717 林 *lin*

75 *lam*

the woods

718 阜 *kan*

182 *ko*

and hills

707 識 *ki*

149 *ki*

reproving

708 誠 *kyat*

149 *ka'i*

and admonishing ;

709 寵 *ch'ang*

40 *ch'ang*

lest self-esteem

710 增 *tsung*

32 *tsung*

increase too much,

711 抗 *k'ang*

64 *k'oung*

resist it

712 極 *kih*

75 *kik*

to the utmost ;

701 勉 *miên*

19 *miên*

and exert yourself

702 其 *k'i*

12 *k'i*

in their

703 祇 *chi*

113 *chi*

reverential observance,

704 植 *chih*

75 *chik*

so will you stand erect ;

705 省 *sing*

109 *sing*

examine

706 躬 *kung*

158 *kung*

yourself,

695 辨 pién

160 pién

and discriminated

696 色 shí

139 shí

its colours ;

697 貽 í

154 í

transmit to posterity

698 厥 kyueh

27 hüt

their

699 嘉 kya

80 ka

excellent

700 猷 yu

94 yau

maxims ,

689 聆 ling

128 ling

they listened to

690 音 yin

180 yun

the utterances of the voice,

691 察 ch'ah

40 sh'at

and examined

692 理 li

96 li

its teachings ;

693 鑑 kien

167 kám

they scrutinized

694 貌 mas

188 mau

the countenance,

683 中 *chūng*2 *chūng*

the medium

684 庸 *yūng*53 *yūng*

of ordinary practice;

677 史 *shì*80 *shì*

the historian

678 魚 *yü*195 *ü or ngü*

Yu

685 勞 *lau*19 *lau*

diligently

686 謙 *hiem*149 *hiem*

and humbly

687 謹 *kln*149 *kln*

they gave heed to

688 勅 *ch'ik*19 *ch'ik*

the Imperial edicts.

679 直 *píng*115 *píng*

maintained

680 秉 *chik*109 *chik*

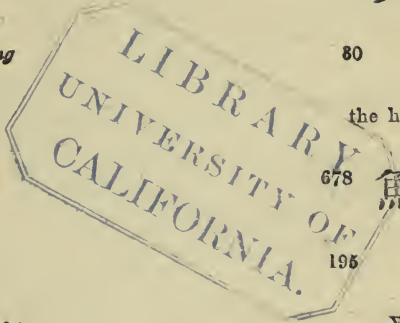
honesty;

681 庶 *shü*53 *shü'*

they all but reached

682 幾 *ki*52 *ki*

[shü ki together signify all but]



371 黜 *chuh*

203 *chut*

degrading

672 陟 *chih*

170 *chik*

or promoting *them*;

673 孟 *meng*

108 *mang*

Meng

671 軻 *k'o*

139 *ko* or *ho*

K'o

676 敦 *tūn*

66 *tūn*

was sincere

676 素 *sū'*

120 *sū'*

and simple;

68 稅 *shout*

115 *shui*

that my rent may be paid

666 熟 *shuh*

86 *shuk*

in ripe grain,

667 貢 *k'ung*

154 *k'ung*

and my taxes

668 新 *sin*

69 *sun*

in new corn;

669 勸 *k'yuen*

19 *k'ün*

I urge on my men

670 賞 *shang*

154 *shang*

by rewards,

659 南 *nan*

24 *nam*

on the south-ward sloping

660 畝 *maù*

102 *maù*

acres,

661 我 *ioò*

62 *ngò*

I am

662 藝 *i*

140 *nget*

occupied in

663 黍 *shà*

203 *shù'*

growing millet

664 稷 *tsih*

115 *tsik*

and panicum ;

653 務 *wá*

19 *má*

I devote myself to

654 茲 *tsz'*

95 *tsz'*

this,

655 稼 *kyá*

115 *ká*

sowing

656 穡 *shik*

116 *shik*

and reaping being

657 俶 *shsh*

9 *shsh*

the beginning of prosperity ;

658 載 *tsat*

159 *tsat*

working

617 音 *myāu*

62 *myāu*

and dark

618 冥 *mīng*

140 *mīng*

clouds ;

649 治 *chī*

85 *chī*

gard management.

650 本 *pèn*

75 *pùn*

has its root

661 於 *yū*

70 *z*

in

68 農 *nāng*

161 *nāng*

husbandry ,

641 曠 *kwáng*

72 *fóng*

extend

642 遠 *yüèn*

162 *ü'n*

far away

643 縣 *mien*

120 *mien*

continuously

644 邈 *myāu*

162 *myāu* or *mok*

into remote space.

645 巖 *gun*

46 *ngam*

where are ravines,

616 岫 *syú*

46 *sau*

635 碣 *k'ieh*

112 *k'iet*

the K'ieh

636 石 *shih*

112 *shik*

Rock Mountain,

629 鷄 *ki*

172 *koi*

the Ki

630 田 *t'ien*

102 *t'ien*

T'ien (Fowls' Field) Post-house

637 鉅 *ku*

167 *kw*

the Ku

638 野 *ye*

166 *ye or ye-a*

Yo (Big Desert) Swamp,

631 赤 *ch'ih*

155 *ch'ik*

the Ch'ih

632 城 *ching*

32 *ching*

Ching (Red Citadel),

639 洞 *tung*

35 *tung*

the Tung

640 庭 *t'ing*

53 *t'ing*

T'ing Lake,

633 昆 *kwun*

72 *kwun*

the Kwun

631 池 *ch'i*

85 *ch'i*

Pcol,

623 云 *yú*

7 *wun*

is Yun

624 亭 *t'ing*

8 *t'ing*

T'ing (Vocal Porch);

625 鴈 *yén*

196 *ngán*

the Yen

626 門 *mán*

169 *mán*

Mun Pass,

627 紫 *tsz'*

120 *tsz'*

the Purple

628 塞 *seh*

22 *suh*

Barrier Wall,

617 嶽 *ngok*

46 *ngok*

of sacred mountains,

618 宗 *tsung*

40 *tsung*

the honour of altitude

619 泰 *t'ai*

85 *t'ai*

belongs to T'ai

620 岱 *taí*

46 *taí*

Tai;

621 禪 *shien*

113 *shien*

of sacred localities,

622 主 *chà*

3 *chà*

the chief

611 禹 *yù*

114 𪛗 *ü*

was Yu's

612 跡 *tsik*

157 𪛗 *tsik*

footprints ;

613 百 *peh*

106 𪛗 *pak*

with the hundred

614 郡 *kyün*

163 𪛗 *kwün*

districts

615 秦 *tsin*

37 𪛗 *ts'ün*

Tsin *was*

616 并 *ping*

1 𪛗 *ping*

is alliance ;

𪛗 𪛗 *ch'i*

187 𪛗 *ch'i*

and galloped

606 譽 *yl'*

149 𪛗 *ü'*

their renown

607 丹 *tan*

3 𪛗 *tan*

over the red

608 青 *ts'ing*

174 𪛗 *ts'ing*

and the blue (*i. e.* history) ;

609 九 *kyü*

5 𪛗 *kaü*

over the nine

610 州 *chau*

47 𪛗 *chau*

regions (*i. e.* the Empire)

599 最 *tsui*

73 - *tsui*

were very

600 精 *tsing*

119 *tsang*

expert;

601 宣 *syün*

40 *sün*

they extended

602 威 *wei*

38 *wei*

their authority

603 沙 *sha*

33 *sha*

over the Sha-

604 漠 *moh*

85 *moh*

-moh desert,

593 起 *hi*

156 *hi*

Hi,

594 剪 *tsien*

124 *tsien*

Tsien,

595 頗 *p'o*

181 *p'o*

P'o,

596 牧 *muh*

93 *muh*

Muh,

597 用 *yung*

101 *yung*

is using

598 軍 *kyün*

159 *kyün*

armies

587 約 *yoh*120 *yok*

covenants

588 法 *fah*85 *fat*

and laws ;

589 韓 *han*178 *hon*

Han

590 弊 *pi*55 *pei*

ruined the state

591 煩 *fan*86 *fan*

by vexatious

592 刑 *hing*18 *ying*

punishments ;

581 踐 *tsien*157 *tsien*

at Tsien

582 土 *t'ü*32 *t'ü*

T'u

583 會 *hwui*73 *ui*

they assembled together

584 盟 *mung*108 *mung*

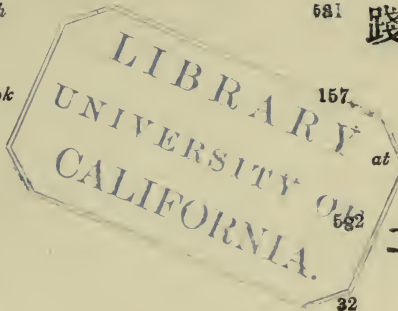
for conspiracy ;

585 何 *ho*9 *ho*

Ho

586 遵 *tsün*162 *tsün*

conformed to



575 困 *kw'un*

31 *kw'un*

there ensued misery

576 橫 *h'ung*

75 *wang*

and lawlessness ;

577 假 *kyà*

9 *kà*

by treacherous

578 途 *t'u*

162 *t'u*

means

579 滅 *mieh*

65 *mieh*

they exterminated

580 號 *keih*

141 *kwih*

the Keih people ;

569 晉 *tsin*

72 *tsin*

the Tsin

570 楚 *ch'ü*

75 *ch'ü*

and Ch'u princes

571 更 *kang*

73 *kung*

changed this

572 霸 *pá*

176 *pá*

by their tyranny ;

573 趙 *chau*

156 *ch'ü*

in the Chau

574 魏 *wei*

194 *ngai*

and Wei states

563 密 *mih*

40 *mut*

the secret

564 勿 *wuh*

20 *mut*

and forbidden matters;

565 多 *to*

35 *to*

the numerous

566 士 *sz'*

33 *sz'*

scholars

567 寔 *shih*

40 *shut*

secured real

568 寧 *ning*

40 *ning*

peace;

567 說 *yüeh*

149 *yüt*

Yueh's merits

568 感 *kän*

61 *kän or kdm*

moved

569 武 *wü*

77 *mü*

Wu

560 丁 *ting*

1 *ting*

Ting in a dream;

561 俊 *tsyün*

9 *tsün*

talented men

562 义 *i*

4 *ngai*

regulated

531 扶 *fu*

64 *fu*

and upheld

552 傾 *k'ing*

9 *k'ing*

the falling ;

553 綺 *k'i*

120 *i*

Ki

554 迴 *hwei*

54 *wi*

brought back

555 漢 *hán*

85 *hón*

Han

556 惠 *hwei*

61 *wai*

Hwei

545 桓 *hwan*

75 *ün*

Hwan,

546 公 *k'ing*

12 *k'ing*

the Duke,

547 匡 *kwang*

22 *hong*

rectified

548 合 *hoh*

30 *hop*

and united the states ;

549 濟 *tsi*

85 *tsai*

he aided

550 弱 *joh*

57 *yok*

the weak,

539 曲 *k'yuh*

73 *k'uk or h'uk*

at the Crooked

540 阜 *fau*

170 *fau*

Mound

541 微 *wi*

60 *mi*

had it not been

542 旦 *tan*

72 *tán*

for Tan,

543 孰 *shuk*

39 *shuk*

who

544 營 *ying*

36 *ying*

would have built it?

532 佐 *tsó*

9 *tsó*

during his office

534 時 *shí*

72 *shí*

term,

535 阿 *ho*

170 *o*

was styled 'Mainstay'

536 衡 *heng*

144 *hung*

and 'Balance',

537 奄 *yen*

37 *iem*

the hidden

538 宅 *tseh*

40 *chak*

let a

527 刻 *k'eh*

18 *hak*

and engraven

528 銘 *ming*

167 *ming*

on inscription- tablets;

529 磻 *p'an*

112 *p'an*

the Stony

530 溪 *k'i*

85 *k'ai*

Brook

531 伊 *i*

9 *i*

I

532 尹 *yin*

44 *wun*

Yin,

521 策 *ts'eh*

118 *ch'ah*

the record

522 功 *k'ung*

19 *k'ung*

of their merits,

523 茂 *mau*

140 *mau*

luxuriant

524 實 *shih*

40 *shut*

and real,

525 勒 *leh*

19 *luk*

will be carved

526 碑 *pi*

112 *pi*

on memorial stones,

515 侈 *ch'í*

9 *ch'í*

they are extravagant

516 富 *fú*

40 *fú*

and wealthy ;

517 車 *k'ü*

159 *k'ü*

their carriages

518 駕 *kyà*

187 *k'á*

and studs

519 肥 *fí*

180 *fí*

are fat

520 輕 *k'ing*

159 *heng or hyang*

and light ;

509 驅 *k'ü*

187 *k'ü*

as they drive

510 轂 *k'ü*

159 *k'ü*

their carriages,

511 振 *chín*

64 *chín*

there is a tossing

512 纓 *yíng*

120 *yíng*

of their tassels ;

513 世 *shí*

1 *shí*

with their hereditary

514 祿 *lú*

113 *lú*

revenues,

503 干 *ts'ien*

24 *ts'ien*

a thousand

504 兵 *ping*

12 *ping*

soldiers ;

505 高 *kau*

189 *kau*

with their high

506 冠 *kwan*

14 *kún*

hats

507 陪 *p'ei*

170 *p'ui*

they accompany

508 輦 *lién*

159 *lién*

the imperial chariot ;

497 戶 *hú*

63 *hú*

their families

498 封 *fúng*

41 *fúng*

are promoted over

499 八 *pah*

12 *pat*

eight

500 縣 *hién*

120 *hūn*

districts ;

501 家 *kya*

40 *ka*

their households

502 給 *kik*

120 *k'up*

furnish

491 將 *tsyang*

41 *tsyung*

generals

492 相 *syáng*

109 *syúng*

and ministers-of-state ;

493 路 *lú*

157 *lú*

along the high-ways

494 俠 *hyah*

9 *hxp*

are ranged

495 槐 *hwai*

75 *wai*

the officials

496 卿 *hyang*

163 *hyung*

of the villages ;

485 漆 *ts'ih*

85 *ts'ut*

lacquered

486 書 *shu*

73 *shü*

books,

487 壁 *pik*

32 *pik*

and wall-tinted

488 經 *king*

120 *king*

classics ;

489 府 *fü*

53 *fü*

in the mansions

490 羅 *lo*

122 *lo*

are entertained

479 羣 *k'yun*

123 *k'wun*

a host

480 英 *ying*

140 *ying*

of sages ;

481 杜 *tú*

75 *tó*

they have Tu's

482 豪 *kau*

75 *kè*

calligraphic writing,

483 鍾 *chung*

167 *chung*

and Chung's

484 隸 *lì*

171 *taí*

square character,

473 旣 *lì*

71 *lì*

having already

474 集 *tsih*

172 *tsup*

collected

475 墳 *fun*

32 *fun*

vast numbers

476 典 *tièn*

12 *tièn*

of ancient records ;

477 亦 *yih*

8 *yik*

they also

478 聚 *tsü'*

128 *tsü'*

assemble

467 廣 *kwàng*

53 *kwàng*

into a wide

468 內 *núi*

11 *noi*

interior hall ;

469 左 *tsò*

48 *tsò*

on the left

470 達 *tah*

162 *tah*

you go through

471 承 *ching*

64 *shing*

into the reception-room

472 明 *ming*

72 *ming*

with its brilliancy ;

461 弁 *pién*

55 *pién*

their official caps

462 轉 *chùn*

159 *chùn*

circling round about,

463 疑 *i*

103 *i or ngi*

one might doubt

464 星 *shing*

72 *shing*

whether they are stars ;

465 右 *yú*

30 *yau*

on the right

466 通 *t'ung*

162 *t'ung*

you pass through

455 吹 *ch'ui*30 *ch'ui**and blow*456 笙 *seng*118 *shung*

{the organ;

457 陞 *shing*24 *shing**they ascend*458 階 *kyai*170 *kai**the hall stair-case*459 納 *nah*120 *nap**and are received*460 陞 *pt*170 *pat**on the throne steps;*449 肆 *sz'*129 *sz'**they spread out*450 筵 *yen*118 *ien**the feast,*451 設 *sheh*149 *ch'iet**and arrange*452 席 *tsih*50 *tsek**the banquet;*453 鼓 *kù*207 *kù**they play*454 瑟 *seh*96 *shul**on the guitar,*

443 傍 *p'ang*

9 *p'ong*

on one side,

444 啟 *k'í*

30 *k'èi*

are open,

445 甲 *kyah*

102 *kap*

and the armour

446 帳 *cháng*

50 *chyung*

is spread out

447 對 *tuí*

41 *tuí*

between opposite

448 楹 *yíng*

75 *yíng*

pillars ;

437 畫 *hwá*

102 *wá*

and drawings,

438 綵 *ts'ài*

120 *ts'oi*

on coloured silks,

439 仙 *sien*

9 *sien*

of genii

440 靈 *ling*

173 *ling*

and spirits ;

441 丙 *pìng*

1 *pìng*

the lower

442 舍 *shé*

135 *shé or shi-á*

chanl'ers,

431 飛 *fi*

183 *fi*

in their lofty flight,

432 驚 *king*

187 *keng or kyang*

inspire fear;

433 圖 *t'u*

31 *t'u*

in it are pictures,

434 寫 *siè*

40 *sè or si-a*

drawn,

435 禽 *k'in*

114 *k'um*

of birds

436 獸 *shau*

94 *shau*

and beasts,

425 宮 *k'ung*

40 *k'ung*

its palaces

425 殿 *tién*

79 *tién*

and halls,

427 盤 *p'wan*

108 *p'án*

in windings,

428 鬱 *yü*

192 *wut*

abound;

429 樓 *lau*

75 *lau*

its galleries

430 觀 *kwan*

147 *k'án*

and balconies,

419 面 *mién*

176 *mién*

and fronted by

420 洛 *loh*

85 *loh*

the Loh river,

421 浮 *fau*

85 *fau or p'au*

floats

422 渭 *wei*

85 *wei*

on the Wei river,

423 據 *kü'*

64 *kü'*

and leans against

424 涇 *king*

85 *king*

the King river ;

413 東 *tung*

75 *tung*

are the eastern

414 西 *si*

146 *sei*

and western

415 二 *r'*

7 *i or ngi*

in all two

416 京 *king*

8 *king*

capitals ;

417 背 *pei*

130 *puí*

Loh-yang, backed

418 邙 *mang*

163 *mong*

by the Mang hills

407 自 *tsz'*132 *tsz'**of itself*408 縻 *mi*120 *mi**will girdle you ;*409 都 *tu*163 *tu**the metropolitan*410 邑 *yih*163 *yip**cities*411 華 *hwa*140 *fa or wa**of the flowery*412 夏 *há*35 *hyá**summer-land*401 堅 *kien*32 *kien**firmly*402 持 *chi*64 *ch'i**grasp*403 雅 *yà*172 *ngà**an excellent*404 操 *ts'au*64 *ts'o**purpose,*405 好 *han*38 *han**so a good*406 爵 *tsyoh*57 *tsyok'**nobility*

395 志 *chí*

61 *chí*

your designs

396 滿 *màn*

85 *màn*

will be fulfilled ;

397 逐 *shú*

162 *chú*

if you pursue after

398 物 *wù*

93 *wù*

other things,

399 意 *yì*

61 *yì*

your purpose

400 移 *yí*

115 *yí*

will waver ;

389 心 *xīn*

61 *xīn*

if the heart

390 動 *dòng*

19 *dòng*

is agitated,

391 神 *shén*

112 *shén*

the spirit

392 疲 *pí*

104 *pí*

will be fatigued ;

393 守 *shǒu*

40 *shǒu*

if you maintain

394 眞 *zhēn*

109 *zhēn*

the truth,

383 匪 *fei*

22 *fi*

do not

384 虧 *k'wei*

141 *fei*

come short ;

385 性 *sing*

61 *sing*

if the disposition

386 靜 *tsing*

174 *tsing*

is calm

387 情 *ts'ing*

61 *ts'ing*

the affections

388 逸 *yih*

162 *yit*

will be tranquil

377 節 *tsieh*

118 *tsiet*

in temperance

378 義 *i*

123 *i* or *ngi*

reticitude,

379 廉 *lien*

8 *liem*

economy

380 退 *t'uei*

162 *t'ui*

and retiring disposition,

381 顛 *tien*

181 *tien*

although overwhelmed

382 沛 *p'ei*

85 *p'ui*

exceedingly

371 隱 *in*170 *yìn*

sympathy,

372 惻 *ts'eh*61 *ch'uk*

and tender feeling,

373 造 *tsau **162 *tsau*

[* These two = one phrase]

374 次 *ts'z' **76 *ts z'*

thoughtlessly

375 弗 *fuh*57 *fut*

do not

376 離 *li*172 *li*

put away from you ;

365 切 *tsieh*18 *ts'iet*

cutting the behaviour,

366 磨 *mo*112 *mo*

polishing.

367 箴 *chin*118 *chum*

and probing it,

368 規 *kw'ei*147 *kw'ei*

and applying the compasses ;

369 仁 *jin*9 *yin*

benevolence

370 慈 *ts'z'*61 *ts'z'*

compassion

359 連 *lien*

162 *lien*

and are connected

360 枝 *chi*

75 *chi*

as branches ;

361 交 *kyau*

8 *kau*

in intercourse

362 友 *yu*

29 *yau*

with friends,

363 投 *t'au*

64 *t'au*

present each

364 分 *fen*

18 *fun*

with a share ;

353 孔 *kùng*

39 *kùng*

be very

354 懷 *hwai*

61 *wai*

kind to

355 兄 *hyung*

10 *hing*

your elder brothers

356 弟 *ti*

57 *tei*

and younger brothers,

357 同 *t'ung*

30 *t'ung*

they have the same

358 氣 *k'i*

84 *hi*

breath as yourself,

347 伯 *peh*

9 *pak*

senior uncles

348 叔 *shuh*

29 *shuk*

and junior uncles,

349 猶 *yu*

94 *yan*

you should be as

350 子 *tsz'*

39 *tsz'*

sons :

351 比 *pì*

81 *pì*

treated like

352 兒 *r'*

10 *i or ngi*

their own children ;

341 入 *jih*

9 *yup*

the inside children

342 奉 *fung*

37 *jung*

should receive

343 母 *mù*

80 *mù*

their mothers'

344 儀 *i*

9 *i or ngi*

rules ;

345 諸 *chü*

149 *chü*

to all

346 姑 *ku*

38 *ku*

your aunts,

335 婦 *fù*

38 *fù*

the wife

336 隨 *suei*

170 *ts'ui*

will follow ;

337 外 *wai*

36 *ngoí*

the outside children

338 受 *shuí*

29 *shau*

should receive

339 傳 *fú*

9 *fú*

their teachers'

340 訓 *hyün*

149 *fun or kwun*

instructions ;

329 上 *sháng*

1 *shyung*

if superiors

330 和 *ho*

50 *wo*

live in harmony ,

331 下 *hyá*

1 *há*

their inferiors

332 睦 *muh*

109 *muk*

will agree ;

333 夫 *fú*

37 *fu*

if the husband

334 唱 *ch'áng*

30 *ch'ung*

leads,

323 貴 *kwei*

154 *kwei*

the honourable

324 賤 *tsien*

154 *tsien*

and the base ;

325 禮 *li*

113 *lei*

etiquette

326 別 *pich*

18 *piet*

distinguishes.

327 尊 *tsuen*

41 *tsün*

the courtier

328 卑 *pi*

24 *pi*

from the lower classes ;

317 去 *k'yü'*

28 *hü'*

on departing *this* life

318 而 *r'*

126 *i* or *ngi*

also,

319 益 *yih*

108 *yik*

there is an increase

320 詠 *yáng*

149 *wing*

of their praises ;

321 樂 *loh*

75 *lok*

music

322 殊 *shu*

78 *shu*

differentiates

311 從 *ts'ung*

60 *ts'ung*

and attend to

312 政 *chng*

66 *chng*

Government business ;

313 存 *ts'un*

39 *ts'un*

while alive,

314 以 *i*

9 *i*

they are like to

315 甘 *kan*

99 *kom*

the sweet

316 棠 *t'ang*

75 *t'ong*

pear-tree ;

305 學 *kyoh*

39 *hok*

those, who in learning,

306 優 *yu*

9 *yan*

excel,

307 登 *teng*

105 *tung*

are promoted

308 仕 *sz'*

9 *sz'*

in office,

309 攝 *shieh*

64 *shiep*

to discharge

310 職 *shik*

128 *shik or chik*

official duty,

299 所 *sò*

68 *shò*

which

300 基 *ki*

32 *ki*

you have founded,

301 籍 *tsik*

118 *tsik*

and of your registered home,

302 甚 *shín*

99 *shuín*

will be very great ;

303 無 *wu*

86 *mu*

there will be no

304 竟 *kìng*

117 *kìng*

end to it ;

293 慎 *shín*

61 *shún*

but carefulness

294 終 *tsáng*

120 *cháng*

at the end

295 宜 *i*

40 *i or ngi*

ought also

296 令 *ling*

9 *ling*

to be approved ;

297 榮 *yáng*

75 *wing*

thus the glory

298 業 *yeh*

75 *iep or ngiep*

of the occupation,

287 安 *ngan*

40 *ahn*

be calm

288 定 *ting*

40 *ting*

and distinct;

289 篤 *tuk*

118 *tūk*

earnestness

290 初 *ch'u*

18 *ch'o*

at the beginning

291 誠 *shing*

149 *shing*

is truly

292 美 *mì*

123 *mì*

commendable,

281 容 *yung*

40 *yung*

let your appearance

292 止 *chì*

77 *chì*

and demeanour be

283 若 *joh*

140 *yoh*

as are

284 思 *sz'*

61 *sz''*

your thoughts;

285 言 *yen*

149 *ien or ghien*

let your words

286 辭 *ts'z'*

160 *ts'z'*

and expressions

275 不 *puh*

l *put*

and does not

276 息 *sih*

61 *iik*

cease ;

277 淵 *yuen*

85 *ün*

like deep water,

278 澄 *ch'ing*

85 *ch'ing*

in its clearness,

279 取 *ts'ü' or tsyü'*

29 *tsü'*

receiving

280 映 *yàng*

72 *yòng*

the sun-light;

269 如 *ju*

38 *ü or ngü*

like

270 松 *sung*

75 *ts'ung*

the fir-tree

271 之 *chi*

4 *chi*

is it,

272 盛 *shing*

108 *shing*

in its exuberance :

273 川 *chuan*

47 *ch'ün*

like the stream,

274 流 *lyn*

85 *lau*

that flows

263 溫 *wen*

85 *wun*

whether warm

264 清 *ts'ing*

85 *ts'ing*

or cold,

265 似 *sz'*

9 *ts'z'*

resembling

266 蘭 *lan*

140 *lan*

the epidendrum,

267 斯 *sz'*

69 *sz'*

is this piety

268 馨 *hing*

186 *hing*

in its fragrance;

257 臨 *lin*

131 *lum*

descending

258 深 *shin*

85 *shum*

the deep ravine,

259 履 *li*

44 *li*

and treading on

260 薄 *poh*

140 *pok*

the thin ice:

261 夙 *suh*

87 *suk*

in the morning early

262 興 *hing*

134 *hing*

rising.

251 竭 *kieh*

117 *kiet*

exert to the utmost

252 力 *lih*

19 *lik*

his strength ;

253 忠 *chung*

61 *chung*

faithful

254 則 *tseh*

18 *tsuk*

then will he be

255 盡 *tsín*

108 *tsun or tsún*

all

256 命 *míng*

30 *méng*

his life ;

245 日 *yueh*

73 *üt or yüt*

are said to be

246 嚴 *yen*

30 *iem or ghiam*

strict

247 與 *yü*

134 *ü*

and

248 敬 *kíng*

66 *kíng*

respectful duties ;

249 孝 *hyau*

39 *hau*

in filial piety,

250 當 *tang*

102 *tong*

one ought to

239 是 *shí*

72 *shí*

of this

240 競 *king*

10 *king*

be careful ;

241 資 *tsz'*

154 *tsz'*

succouring

242 父 *fú*

38 *fú*

a father,

243 事 *ssé*

6 *ss' or ssé*

and serving

244 君 *kyûn*

30 *kwn*

a prince,

233 尺 *ch'ih*

44 *ch'ih*

a foot-length

234 璧 *p'ih*

96 *pik*

of sceptre

235 非 *fi*

175 *fi*

is not

236 寶 *pañ*

40 *pañ*

so precious

237 寸 *ts'un*

41 *ts'un*

as an inch

238 陰 *yin*

170 *yum*

of the dial's shadow ;

227 惡 *ngoh*

61 *ok*

vice

228 積 *tsih*

115 *tsik* or *tsup*

accumulates,

229 福 *fuh*

113 *f'ik*

and happiness

230 緣 *yuen*

120 *ün*

because of

231 善 *shén* :

30 *shien*

goodness

232 慶 *hing*

61 *hing*

is conferred;

221 虛 *hyü*

141 *hü*

an empty

222 堂 *t'ang*

32 *t'ong*

hall

223 習 *sik*

124 *tsup*

exercises

224 聽 *t'ing*

128 *t'ing*

the hearing,

225 禍 *hó*

113 *wó*

woe

226 因 *in*

31 *yin*

because of

215 表 *pyà*

145 *pyù*

his exterior

216 正 *chíng*

77 *chíng*

is correct ;

217 空 *lc'ung*

116 *hung*

an empty

218 谷 *kuh*

150 *kúk*

valley

219 傳 *ch'uan*

9 *ch'ün*

propagates

220 聲 *shing*

128 *sheng or shyung*

sound ;

209 德 *teh*

60 *tuk*

when one's virtue

210 建 *kién*

54 *kién*

is built up,

211 名 *ming*

30 *meng or myang*

his name

212 立 *lih*

117 *lup*

is established ;

213 形 *hing*

59 *ying*

when one's form

214 端 *twan*

117 *tün*

is proper,

203 維 *wei*

120 *wei*

only

204 賢 *hien*

154 *hien*

can be a philosopher ;

205 克 *k'ih*

10 *huk*

the man, that controls

206 念 *nién*

61 *niém*

his thoughts,

207 作 *tsoh*

9 *tsok*

may become

208 聖 *shíng*

128 *shíng*

a sage ;

197 詩 *shí*

149 *shí*

in the Odes

198 讚 *tsán*

149 *tsán*

the praises

199 羔 *kau*

123 *kau*

of the lamb

200 羊 *yang*

123 *yong*

and sheep are sung ;

201 景 *kíng*

72 *kíng*

the man of clear

202 行 *híng*

144 *kang*

actions

191 難 *nan*

172 *nan*

are difficult

192 量 *lyang*

166 *lyong*

to measure ;

163 墨 *meh*

32 *mak*

Meh-Tsz'

194 悲 *pei*

61 *pi*

was grieved

195 絲 *sz'*

120 *sz'*

because silk

196 染 *jèn or jàn*

75 *ièm or ghièm*

is dyed ;

185 信 *sin*

9 *sun*

a trustworthy

186 使 *sz' /*

9 *sz' /*

messenger

187 可 *k'ò*

30 *k'ò or hò*

can

188 覆 *fuh*

146 *fúk*

come again ;

189 器 *kí*

30 *hí*

capacities

190 欲 *yoh*

76 *yúk*

and desires

179 彼 *pì*

60 *pì*

other people's

180 短 *tuàn*

111 *tūn*

short-comings;

181 靡 *mì*

175 *mì*

do not

182 恃 *shí*

61 *shí*

trust in

183 已 *kì*

49 *kì*

your own

184 長 *ch'ang*

168 *ch'yang*

superiority;

173 得 *teh*

60 *tuk*

if you get

174 能 *neng*

130 *nung*

ability,

175 莫 *mo*

140 *mo*

do not

176 忘 *wang*

61 *wang*

forget to use it;

177 罔 *wang*

122 *wang*

do not

178 談 *tan*

149 *tan*

tattle about

167 才 *ts'ai*

64 *ts'oi*

genius

168 良 *lyang*

138 *lyong*

and goodness ;

169 知 *chi*

111 *chi*

knowing

170 過 *kó*

162 *kwó*

your faults

171 必 *pieh*

61 *pist*

you must

172 改 *kaí*

66 *koí*

reform ;

161 女 *nyü*

38 *nü*

females

162 慕 *mú*

61 *mú*

should be fond of

163 貞 *cheng*

154 *ching*

chastity

164 潔 *kish*

85 *kiet*

and purity ;

165 男 *nan*

102 *nam*

men

166 效 *hyau*

66 *haú*

should imitate

155 鞠 *kyūh*

177 鞠 *kak*

its rearing

156 養 *yàng*

184 養 *yòng*

and nourishment

157 豈 *kì*

151 豈 *kì*

how

158 敢 *kàn*

66 敢 *kàn or kàn*

can we dare

159 毀 *huǐ*

79 毀 *weí*

to destroy

160 傷 *shang*

9 傷 *shyung*

or injure it?

149 四 *sz'*

31 四 *sz'*

is under the four

150 大 *tá*

37 大 *taí*

great elements

151 五 *ù*

7 五 *ng'*

and the five

152 常 *chang*

50 常 *shyung*

constant virtues;

153 恭 *kúg*

61 恭 *kúg*

therefore reverentially

154 惟 *wei*

61 惟 *wei*

thinking of

143 萬 *wán*

140 *mán*

ten thousand

144 方 *fang*

70 *fong*

districts ;

145 蓋 *kaí*

140 *koí*

because

146 此 *ts'z'*

77 *ts'z'*

this

147 身 *shin*

158 *shun*

body,

148 髮 *fah*

190 *fut*

with its hair

137 化 *hwá*

21 *fá*

a transformation

138 被 *p'i*

145 *p'i*

overspread

139 草 *ts'au*

140 *ts'au*

the grass

140 木 *muh*

75 *máik*

and the trees ;

141 賴 *lai*

154 *lai*

their support

142 及 *kik*

29 *k'up*

was extended to

131 在 *tsai*

32 *dsot*

on

132 竹 *chuk*

118 *chük*

the bamboo-trees

133 白 *pek*

106 *pak*

and the white

134 駒 *kyn*

187 *k'u*

foal

135 食 *shih*

184 *shik*

grazed

136 場 *ch'ang*

32 *ch'ung*

in the court-yard ;

125 率 *shoh*

95 *süt*

they escorted

126 賓 *pin*

154 *pun*

their guests

127 歸 *kwei*

77 *kwei*

on their return

128 王 *wang*

96 *wong*

to their kings ;

129 鳴 *ming*

196 *ming*

then sang

130 鳳 *fung*

196 *fung*

the Phoenix

119 戎 *jūng*

62 *yūng*

the western barbarians

120 羌 *kyan*

121 *kyung*

and north-western tribes;

121 遐 *h₂a*

162 *ha*

the remote

122 邇 *r'*

162 *ngè*

and the near

123 壹 *yih*

33 *yif*

became one

124 體 *t'i*

188 *t'ei*

body;

113 愛 *ngai*

61 *oi*

they loved

114 育 *yüh*

130 *yäk*

and cherished

115 黎 *li*

115 *li*

the black

116 首 *shyü*

185 *shau*

head-ed nation;

117 臣 *sin*

131 *sun*

under subjection

118 伏 *fuh*

9 *fök*

they prostrated

107 問 *wén*

30 *mún*

inquiring after

108 道 *taú*

162 *taú*

the right way ;

109 垂 *chui*

32 *shui*

when they dropped

110 拱 *kùng*

64 *kùng*

their folded hands,

111 平 *p'ing*

51 *p'ing*

all was plain

112 章 *chang*

117 *chyong*

and clear ;

101 周 *chyu*

30 *chau*

were Chyu

102 發 *fah*

105 *fat*

Fah,

103 殷 *yin*

79 *yun*

and Yin

104 湯 *t'ang*

85 *t'ong*

T'ang ;

105 坐 *tsó*

32 *tsó*

they sat

106 朝 *ch'au*

74 *ch'yu*

at court,

95 陶 *t'au*

170 *t'o*

and T'au,

96 唐 *t'ang*

30 *t'ong*

T'ang;

97 弔 *tyau*

57 *tyú*

those, who comforted

98 民 *min*

83 *mun*

the people,

99 伐 *fañ*

9 *fat*

and punished

100 罪 *tsuí*

122 *tsuí*

crimes,

89 推 *t'ui*

64 *t'ui*

those, who abdicated

90 位 *wei*

9 *wei*

the throne,

91 讓 *júing*

149 *yóng*

and yielded

92 國 *kwoh*

51 *kwoh*

the kingdom to others,

93 有 *yü*

74 *yau*

etc. Yu,

94 虞 *yü*

141 *ü*

Yü,

83 文 *wen*

67 *mun*

of written

84 字 *tsz'*

39 *tsz'*

characters,

85 乃 *naì*

4 *naì*

also

86 服 *fuì*

14 *fùk*

the putting on

87 衣 *i*

145 *i*

of clothes

88 裳 *ch'ang*

145 *shyung*

and garments ;

77 鳥 *nyau*

195 *nyu*

and the bird

78 官 *kwan*

40 *kân*

sovereign,

79 人 *jin*

9 *yin*

the first human

80 皇 *wang*

106 *wong*

kings,

81 始 *ch'i*

38 *ch'i*

began

82 制 *chí*

18 *cheí*

the making

71 羽 *yü*

124 *ü*

feathered *animals*

72 翔 *syang*

124 *ts'yang*

soar ;

73 龍 *láng*

212 *láng*

the dragon

74 師 *sz'*

50 *sz'*

teacher,

75 火 *hò*

86 *fò*

the fire

76 帝 *tí*

50 *tes'*

emperor,

65 海 *hài*

85 *hoì*

the sea

66 鹽 *hien*

197 *ham*

is salt,

67 河 *hò*

85 *ho*

the rivers *are*

68 淡 *tán*

85 *tám*

fresh ;

69 鱗 *lín*

195 *lún*

scaly *animals*

70 潛 *ts'ien*

85 *ts'ien*

dive,

53 李 *li*

75 *li*

the damson *and*

60 柰 *naí*

75 *naí*

the plum ;

61 菜 *ts'ai*

140 *ts'oi*

the vegetables,

62 重 *chúng*

163 *chúng*

the most important,

63 芥 *kyat*

140 *kat*

are mustard

64 薑 *kyang*

140 *kyung*

and ginger ;

53 珠 *chu*

96 *chü*

the pearls,

54 稱 *ch'ing*

115 *ch'ing*

most admired, *are*

55 夜 *yé*

36 *yé-a*

the night

56 光 *kwang*

10 *kwong*

brilliant ;

57 果 *kò*

75 *kwò*

the fruits,

58 珍 *chen*

96 *chun*

the most delicious, *are*

47 崑 *kwen*

46 *kwun*

the Knen-Lun

48 岡 *kang*

46 *kong*

ranges;

49 劍 *kién*

18 *kiém*

the sword's

50 號 *haú*

141 *haú*

best brand is

51 巨 *kyū'*

48 *kū'*

Kyu- ("Spacious")

52 闕 *ku'eh*

169 *hūt*

Ku'ch ("Chamber")

41 金 *kin*

167 *kum*

gold

42 生 *seng*

100 *shang*

is produced at

43 麗 *li*

198 *lai*

Li-

44 水 *shuì*

85 *shuì*

Shui;

45 玉 *yuk*

96 *yūk*

gems

46 出 *ch'uh*

17 *ch'ut*

come from

35 致 *chí*

133 *chí*

cause

36 雨 *yü*

163 *ü*

the rain;

37 露 *lü*

137 *lü*

the dew,

38 結 *kieh*

120 *kiet*

congealed,

39 爲 *wei*

87 *wei*

becomes

40 霜 *skwang*

173 *syung*

hoar frost;

29 律 *lyuh*

60 *lüt*

by the pitch-tubes

30 呂 *lyü*

30 *lü*

the gamut-notes

31 調 *chyu*

149 *t'yu*

are harmonized with

32 陽 *yang*

170 *yong*

nature;

33 雲 *yün*

173 *wun*

the clouds,

34 騰 *t'eng*

187 *t'ung*

ascending,

23 冬 *táng*

15 *táng*

winter

24 藏 *ts'ang*

140 *ts'eng*

storage;

25 閏 *jún*

169 *yúing*

by intercalating

26 餘 *yu*

184 *ü*

the excess,

27 成 *ch'ing*

63 *shing*

we complete

28 歲 *suef*

77 *suf*

the year;

17 寒 *han*

40 *hon*

the cold

18 來 *lai*

9 *loi*

comes,

19 暑 *shù*

72 *shü*

and the heat

20 往 *wàng*

60 *wòng*

departs;

21 秋 *ts'yu*

115 *ts'au*

in autumn

22 收 *shyu*

66 *shau*

we gather for

ing 盈 11

ying 103

wax

tach 昶 12

chuk 72

and wane;

shin 辰 13

shun 161

the heavenly bodies

suh 宿 14

sik 40

in constellations are

lieh 列 15

liet 16

arranged and

chang 張 16

shying 57

sy rend can't

yu 宇 6

40

the universe,

chyú 宙 6

chau 40

that canopies us,

hing 洪 7

hing 35

was vast and

hwang 荒 8

fong 140

waste:

jih 日 9

yet 72

the sun

yueh 月 10

güt 74

and moon

山 千 字 文

TSIEN

TSZ'

WEN

THE BOOK

OF A

THOUSAND WORDS.

yuan 元 3

gün 10

originally

hoang 黃 4

wong 201

we e yellow;

T'ien 天 1

T'ien 37

Heaven

tí 地 2

tí 32

and earth

NOTES.

43-44. Li Shui, 'Graceful Water,' an epithet of Kin Sha Kyang (i.e. the river with golden sands) in Sz' Chwen.

73-74. 'The Dragon Teacher,' evidently designates Fuh-Hi, the first of the five rulers, who, according to Chinese legends, founded the national polity and introduced the human or historical era. The idea of teaching his people the use of a written character was suggested to him, it is said, by the mysterious markings on the back of a dragon that emerged from the Yellow River. In commemoration of this event he gave the title of 'Dragon' to his officers of state and he himself received the appellation of 'Dragon Teacher.'

75-76. 'The Fire Emperor' is doubtless Shin Nung, the successor of Fuh-hi, who "reigned by the influence of the element fire" and received in consequence the appellation of Yen Ti, the Flame or Fire Emperor.

77-78. 'The Bird Sovereign' seems to be a designation of Hwang Ti, another of these legendary rulers, usually regarded as the successor of Shin Nung. His beneficent rule received, we read, an unmistakeable token of divine approval, in the appearance at his court of the Fung Hwang, a fabulous bird of good omen, a sort of Chinese Phœnix. This legend must have escaped the notice of Hoffman, who refers the appellation of 'Bird Sovereign' to Shau Hau, his reputed successor.

89-96. Yu Yü was the personal appellation of the Emperor Shun, and T'au T'ang that of his predecessor.

101-102. i.e., Fah, the founder of the Chyu dynasty.

103-104. i.e., T'ang, the founder of the Yin or Shang dynasty.

106. It read Chau, without the breathing, it would mean morning: "They sat for audience in the early morning"

115-116. i.e., the Chinese nation.

130. A fabulous bird, supposed to mark by its appearance the divine approval of the beneficent rule of a virtuous sovereign.

133-134. An epithet of the Sun.

149-150. Earth, air, fire and water, the four elements of Buddhist philosophy.

151-152. These are benevolence, uprightness, propriety, knowledge and truthfulness.

193. A contemporary of Meng Tsz'.

236-7. A current phrase indicating "a moment of time"—so Lobscheid *sub voce*.

257-260. Possibly equivalent to our phrase, "Through fire and water"—serving the parent at every risk and inconvenience.

301. Medhurst translates *tsih*, "Record of fame," but Lobscheid gives *hui tsik*, to return to one's native place, and *mu tsik yau min*, homeless vagrants.

334. "Lead" or "Sing." Medhurst renders:—"When the husband sings, the wife should accord to it."

337. *i.e.*, boys, who are destined for business outside.

341. *i.e.*, girls, who are supposed to keep at home.

367-8. Chin-k'wei, *needle and compasses*, is a phrase denoting moral maxims.

413-516. Lo-Jang and Kien-Lang; the former the western and the latter the eastern capital of the Tsin dynasty.

484. Observe the difference of pronunciation of this character in Mandarin and Cantonese—*li—tai*.

495. The hwai or cassia tree is used metaph. for statesmen or officials.

497. Prop. *doors*.

529-530. Name of a mountain stream in Shensi.

531-2. Name of a minister of state under the Shang dynasty.

535-6. A title implying that he was the mainstay of the throne, and balanced equitably the interests of the people.

557. This character is usually pronounced *shwoh—shüt*, to say; but here *yüeh, yüit*, a proper name.

609-610. *i.e.*, the whole world.

635-6. A landmark of the time of Yu, situated near the Gulf of Pechili.

647. In Callery's *Systema Phoneticum* and Khanghi's Lexicon, the sound of this character is given as *yàn*.

673-4. *i.e.*, the Philosopher Meng Tsz', or Mencius.

683-4. The chung yung is the due or happy medium of Chinese philosophy.

696. *i.e.*, the emotions indicated thereby.

721-2. *i.e.*, Shu Tsin and Shu Hi.

728. Medhurst renders "push from office"; similarly Hoffman has "drängen."

741. Sán, to scatter; sán, careless, odds and ends.

760. T'yau is a classifier of long articles.

761-2. *i.e.*, the Loquat. Medhurst gives *Mespilus Japonica*.

778. Medhurst gives *Albatross*.

793. With the descending tone it reads *í*, easy; with the abrupt tone *yik*, barter.

837-8. Medhurst understands this phrase as an epithet of the moon.

873-4, *i.e.* performing the *kau t'au*, touching the ground with the forehead.

912. It signifies to *destroy*, or to *escape*; hence it may mean here *deserters*. Hoffman has *Flüchtlinge*.

937-8. Both Mau Ts'iang and Sz' Shi were famous court beauties of the fifth century B.C.

ADDITIONAL NOTES.

8. The original reading was *huan*, dark, sombre. But this character having been adopted as the posthumous title of the Emperor Kang-hi, it was removed, according to Chinese usage in such case, from the text, and *yuan* substituted.

26. The excess of the solar over the calendar year, amounting annually to about ten days, and to one month in about three years.

28-30. The *Tsien Tsz' Wen Tsih I* explains these as referring to the bamboo pitch-tubes said to have been invented by Ling Lun for the Emperor Hwang Ti. The *lyuh* were the six higher notes, corresponding to the *yang* or active principle of nature, and the *lyu* the six lower, corresponding to the *yin* or passive principle.

125-128. The *Tsien Tsz' Wen Tsih I* translates: '*they all submitted themselves, and came, as subjects, to our kings*'.

192. The *Tsien Tsz' Wen Tsih I* gives the *ping* tone.

223-225. Or, '*intensifies the sound of what is heard*'.

257-260. i. e. *as carefully as when &c.*

293-264. Or, '*warming the parents in winter, and cooling them in summer*'.

300. i. e. *on such virtuous conduct.*

301. The *Tsien Tsz' Wen Tsih I* translates: '*fame*'.

315-318. Said to have acquired its celebrity from the tradition that the Duke of Shau, one of the national models of wisdom and virtue, lived, at one time under a *kan tang* tree.

337-344. Or, '*outside, the children &c. — inside, the children &c.*'

351. i. e. *of your example or influence for good.*

364. Or, true (virtuous) *frame of mind.*

404. The *Tsien Tsz' Wen Tsih I* gives the descending tone.

430. Do. do. do. do.

441. Do. gives *shield* as the proper meaning; hence *ping shie* signifies an *armoury*; this being on the ground-floor, the term came to be applied to basement rooms generally.

467-468. Do. states that this was the name of one of the halls.

471-472. Do. do. do. do.

475-476. Do. refers 475 to the mythical histories (*sun*) of the three Kings, and 476 to the records (*tien*) of the five Emperors.

486. The *Tien Tsz' Wen Tsih* I find here reference to the *tsunshih*, with which, before the use of ink and paper, the characters were painted on tablets.

487. *Do.* explains this epithet as referring to the rescue of the *king*, by concealment in a wall, when Shi Hwang Ti decreed (B. C. 243) the destruction of the ancient literary records.

489-490. Or, 'assembled in order'.

533-534. Or, 'having benefited *his* age'.

557-560. The Emperor Wu Ting (B. C. 1324) is alleged to have seen, in a dream, the likeness of the individual, who was destined to be his Minister. A copy was prepared, and Fu Yueh, being found to correspond, was promoted to the office.

617-604. Referring to the different coloured pencils used in writing.

627-628. i. e. the Great Wall, so called from the colour of its excavations.

631-632. Residence of *Ch'i Yau*, a legendary being, prob. equivalent to Satan.

709. Or, 'esteem by others, popularity'.

723-728. i. e. resigned voluntarily, avoiding court intrigues.

737-784. The reference is prob. to *Wang Ch'ang* (A. D. 19—90), one of the ablest philosophers of China, who, because of his heterodox views, had to live in poverty. Unable to provide himself with books, he perused those exposed for sale, thus storing his memory with their contents.

871-872. There are four of these sacrifices: the Yoh in spring, the Tei in summer, the Ching in autumn, and the Chang in winter.

915. Said to have been able to toss nine balls at once.

925. Said to have constructed a carriage, which was guided by the compass, also, an automaton figure of a man, that could walk, leap, and dance.

954. Illustrating the movements of the heavenly bodies.

961-962. The *Tien Tsz' Wen Tsih* I find here reference to a saying of the philosopher Chwang Tsz' that the element of fire is not exhausted by the consumption of the fuel, so happiness need not depart with departing years.



